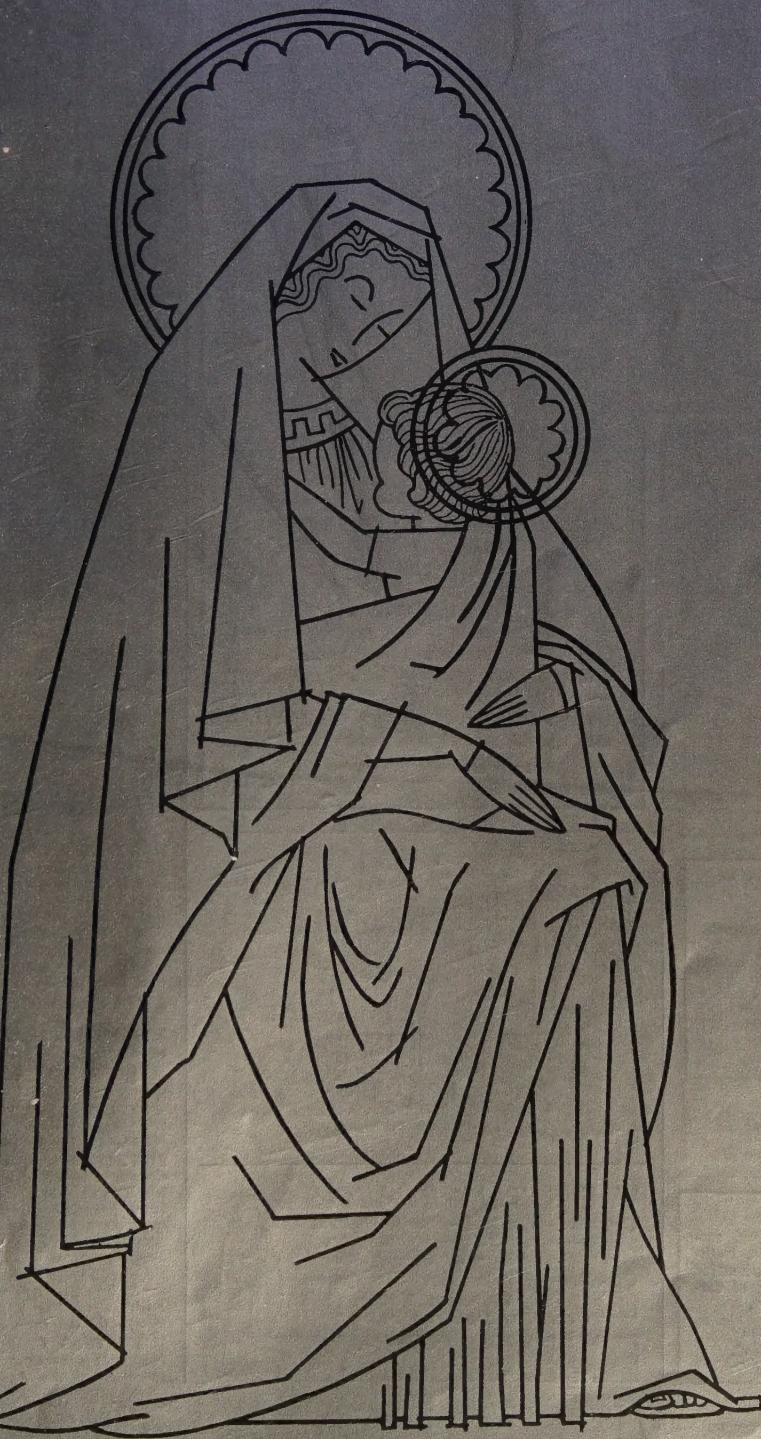


The Living CHURCH

December 22, 1957

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Book of Common Prayer*

Art by
Nancy Pearson

Christmas Greetings



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...Praise him and magnify him for ever...

(Courtesy, A. R. Mowbray.)

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The Living CHURCH

Volume No. 135 Established 1878 Number

A Weekly Record of the News, the Work and the Thought of the Episcopal Church

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- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents
- 29. First Sunday after Christmas

January

- 1. Circumcision of Christ
- 3. National Council, Brotherhood of St. Anchors Washington, D. C., to 4th.
- 5. Second Sunday after Christmas

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries. The Living Church's chief source of news. In emergency, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of sender. There is no guarantee that it will be returned and publication is at the discretion of the editor.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed black and white on glossy paper. Subjects must be fully identified and should be of religious interest but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. It is a member of the Associated Church Press.

LETTERS

THE LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

Unfair to Mice and Rabbits

Your December 8th issue really gives me something to gnaw on. I feel that it ought to be referred to the Rodents' Union, as unfair to mice and rabbits and objectionable organized rodentry.

First, the sinister association in that headline (p. 10): "Scotch Bishops Deny Remarriage Plea; Field Mice Rampant in English Margans." I am sure none of our members ever pled with any bishop on such a subject; indeed, our family affairs are conducted entirely without benefit of either Scotch or energy. As to the article itself, what if our English brethren do prefer black organ keys to white ones? Lots of people prefer dark meat to light; is there anything wrong in that?

Then, one of your contributors observes (p. 14): "I was no longer collecting colored bits of paper which, *mouse-like*, I pasted in bulging album." Now, Mr. Editor, I ask you: Did you ever see a mouse pasting colored bits of paper in (*into?*) an album, bulging or otherwise?

Finally — and this is most serious — you yourself write complacently (p. 20) about cooking snared rabbits over wood fires." You would point out emphatically that your own sacred book forbids the eating of either rabbits (Leviticus 11:6) or mice (Leviticus 11:29). Moreover, some of your scientists believe that rodents are more likely to survive an atomic blast than humans. Are you sure it is not you humans who are more likely to be victims of a snare — and a delusion?

AMBROSE CHURCHMOUSE

If any reader thinks this letter violates THE LIVING CHURCH rule against publishing anonymous letters, we will produce the original signed by hand. It was sent to THE LIVING CHURCH through the good offices of a distinguished Churchman of Poughkeepsie, N. Y., who is in a position to vouch for Mr. Churchmouse's bona fides.

— EDITOR

Genuine Church Need

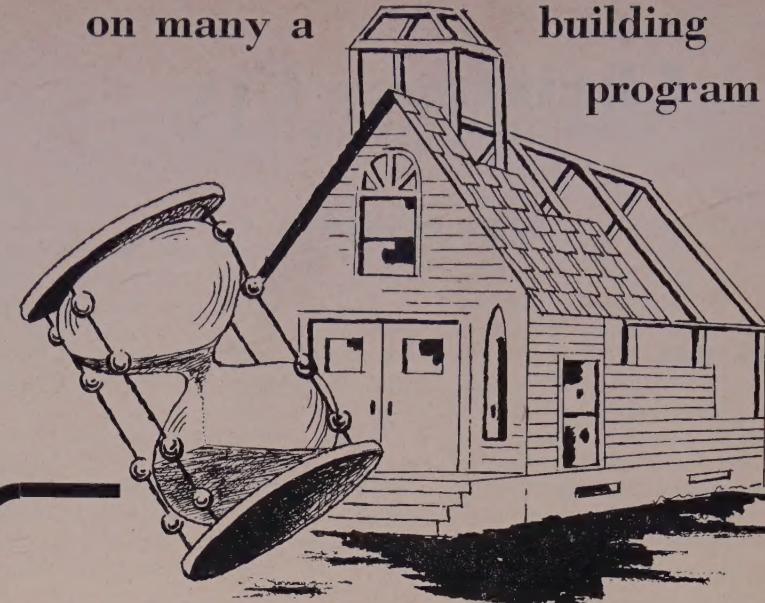
The St. Francis Boys' Homes in Ellsworth and Salina, Kan., operate on a plan of nurturing delinquent boys *back into society*, rather than confining them primarily to institutional life. It is a revolutionary job, and though it underwrites great risks, it is experiencing powerful results.

It has often occurred to me that many Episcopalians support the already substantially endowed Roman Catholic Boys' Town rather than providing for urgent needs in our own Church, simply because we do not inform people adequately of our needs. Perhaps you might consider this year as the first in many in which you might give your support to SAINT FRANCIS BOYS' HOMES, O. Box 366, Salina, Kan., attention the Rev. Robert Mize.

(Rev.) L. L. WESTLING, JR.
Berkeley, Calif.

Time is running out . . .

on many a building program



As sixty seconds keep adding up to minutes, and the minutes keep mounting up to hours, days and weeks — a serious problem remains unsolved.

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It has been through the contributions of clergy and laity alike — comprising a "Permanent Fund" — that we have been able to assist the churches which have requested our help.

Now a stumbling block presents itself. The Fund needs replenishing. Requests keep coming in . . . but time is running out. We are appealing to you for aid. Any contribution you make — \$1, \$5, \$10 — will be joyfully received . . . put to most worthy use.

Will you help us stay the hand of time by sending us whatever you can?

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Contributions to American Church Building Fund Commission are deductible by the donors in arriving at their taxable net income to the extent provided by the Internal Revenue Code.

Christmas Eve

(Fiction)

By Bill Andrews

December 25, 1957

Fr. Jones and I were doing some last rearranging of evergreen boughs in the Church windows when the phone rang. I kept on my work of moving the boughs farther from the candles while he went to answer the call.

In a few moments he came back. "My wife's got the car," he said. "Harry Hunting's son has been hurt. Can you drive me on an emergency call?"

I took it very slowly on the icy streets. Our rector was tense, speaking only to give me directions. We worked over to Cutler Road and west to the river. There was a patrol car by the bridge, its top light flashing red in the dusk. "Pull over," Fr. Jones said.

As we walked to the patrol car, a siren sounded in the distance, closing in on us. The guard rail on the embankment was shattered, and down below a dark hulk of battered steel lay with one end sticking down through broken ice into the water. Men were getting something out of the hulk. Off to the right on the slope a girl was crying in shrill, gasping tones.

A highway patrolman came up over the bank with a flashlight, started to wave us back, then recognized Fr. Jones. He said, "It's one of your boys, Father. Bob Hunting. No need to go down. Here's the ambulance, and we'll have him up in a minute." The siren shrieked and subsided almost beside us, and Fr. Jones said to me, "Wait." He stepped through the broken rail and started down, slipping and half-falling in the snow as he went.

I looked toward the sound of the crying, saw another patrolman bending over a slight girl with blood on her face.

In minutes the stretcher bearers had Bob Hunting up the slope and into the ambulance, a limp, unmoving load. The girl could walk, and was helped in beside him. Fr. Jones also got in, his coat torn and bearing on it a mixture of snow and cockleburs. Just before the door was shut, he called to me, "Wait here. They've called Harry. Tell him we'll be at St. Luke's Hospital."

The siren sounded again, and I waited in the cold dark, while policemen measured skid marks, looked over the wreck,

and flagged traffic on when it showed signs of stopping. Everyone was busy except me.

Harry arrived, asking questions I couldn't answer, "How did it happen; was Bob badly hurt; who was with him?" He leaned over the bank to study the wreck, started to move down the slope, stopped and came back to me. "Take me to him, please."

We got in my car and went to the hospital. I could think of nothing to say, and he was deep in his own thoughts.

I waited outside the hospital while Harry went in. It was a long wait. Before it was over, evening visiting hours came, and the entrance streamed with people on the way to see their sick. Finally Fr. Jones came out and I drove him to the rectory. "Bob's in bad shape," he said. "We won't know how bad for an hour or two. Go home and get some supper, and call somebody to finish the boughs. Then go back to the hospital."

"What can I do there?" I asked. Fr. Jones replied, "Harry is a friendless man. I think you could help him."

I wondered at those words. Harry Hunting certainly was no buddy of mine. He infuriated me just a few weeks ago by launching into a slanderous tirade against Fr. Jones. He seems to me to have been sabotaging the work of the parish. Certainly he has more in common with many other men in the parish than he has with me.

But it may be that the bond he has with those men is one of a shared detestation of our rector and of people like me whom he views as upstart interlopers ruining the fine old tradition of St. Martha's. Perhaps Fr. Jones sees the person one dislikes as more validly the friend than the sharer of that dislike.

By nine I was back at the hospital, sitting beside Harry in the waiting room. The boy was still in the operating room, and there was no news. Fr. Jones was upstairs making other hospital calls.

Harry, after some time of silence, said, "He's really a good driver. Better than I am. Thoughtless maybe, like most teenagers, but a good driver, a good boy. The girl must have been to blame. . . . They've been in the operating room so long. But he's a strong boy. He'll make it, won't

he? You saw him. He'll make it, won't he?"

I wonder how they teach the boys at seminary to answer that question. Knowing nothing, how can one answer? What I did say, whether wisely or not, was "Harry, I never really saw him. Neither of us knows what's just ahead for him. All we know is that God's there with him and here with us."

Harry dropped his head into his hands. After a long time, he looked up and said, "Thanks." And finally, after another long interval, a nurse came and took Harry away. At 11 Fr. Jones came out and asked me to go and tell the choir to start the carol sing without him.

The crowded, warm, balsam-scented Church was a thing of glory and beauty, and the organ prelude filled it with sounds of joy. It was an emotional time to return to the antiseptic barrenness of the hospital, the scent of carbolic acid, the footsteps in long, empty halls. Fr. Jones said as he left, "Go to him. I'll be back after the service. And pray hard."

Bob lay under his blankets, the assortments of tubes of modern shock therapy feeding his veins.

After half an hour, Harry looked me and said, "He walked out on us. He left us, while Bob's in danger. Left me alone."

Again I groped for words, uncertain of their value. "He didn't leave you," I said. "He took you and Bob with him. To the service. To the altar. You know where he's praying for at the midnight Communion. For Bob. And he didn't leave you alone. He told me to be here."

A flash of resentment went across Harry's face. It came to me with a kind of wonder, almost of joy, that for once in my life I could accept a rejection of myself as a person without irritation.

We were quiet then, till the boy stirred for the first time, and Harry went to his bedside. Bob's voice, very weak, sounded a small cry, and his father took his hand. In a few minutes the bells of St. Martin pealed loudly, and in a very few minutes more Fr. Jones was with us again, his hospital stole around his neck, a pyx in his hand.

He spoke to Harry, "The nurse says he is semi-conscious. And you should make your Christmas Communion with him. You'll have to pray for both of you, Harry." Harry dropped to his knees, and I stepped out and shut the door. The words, "The Lord be with you" were spoken and answered.

In another hour, Fr. Jones and I left for the night. The boy was rallying and sleeping quietly under heavy sedation. Harry was asleep on a cot in the room.

Neither the rector or I said "Merry Christmas" as we parted, yet, in each of our hearts was, something which, I think, the Babe of Bethlehem would have known and approved.

BOOKS

talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Loving Fellowship

LOVE ONE ANOTHER. By Elaine Murray Stone. Holy Cross Press. Pp. 95. \$1.75.

The chief contribution of *Love One Another* is its practical suggestions for developing loving fellowship within the parish. Elaine Murray Stone's enthusiasm is catching, and her book, if widely read and applied, might make a lie out of the accusation that Episcopalians are cold-hearted.

It is regrettable, however, that the effectiveness of the book is marred by a number of mistaken ideas and naïve opinions. For example, her plea that Episcopalians get humble is preceded by an exaggerated claim that they are "holding the best positions in their localities and even on a national level." And her view of the priest as a wise, benevolent despot, who runs the business and directs the social activities of the parish and whose methods must not be questioned, is misleading. It seems ironic that her book is most needed in parishes of weak priestly leadership.

Yet the book is worth reading for its inspirational value, enriched by many quotations from scripture and the saints and the six pages of well-chosen prayers at the end.

EVE ANDREWS

In Brief

ATHLETES OF GOD. Lives of the Saints for Every Day in the Year. By Shirley C. Lughson, OHC. Holy Cross Press, West Park, N. Y. Pp. xviii, 414. \$3. Brief sketches of the lives of 366 saints (including St. Oswald, B.C., for February 29th) arranged according to the civil year, beginning with January 1st. Volume deliberately omits many obvious saints (e.g., St. Nicholas, December 6th) in favor of lesser known ones. Originally published 1930; second edition 1957.

HANDBOOK OF MORAL THEOLOGY. By Dominic A. Prümmer, O.P. Translated from the Latin by Rev. Gerald W. Shelton, S.T.L. Edited for American Usage by Rev. John Gavin Nolan, S.T.D. P. J. Kennedy. Pp. iv, 496. \$4. Roman Catholic moral theology in handy summary form. Useful for reference regarding the R.C. position on the matters discussed.

PICTORIAL HISTORY OF PROTESTANTISM. A Panoramic View of Western Europe and the United States. By Vergilius Ferm, Ph. D. Philosophical Library. Pp. xi, 12.

Continued on page 12

Let's Keep Epiphany

On this Sunday just before Christmas your plans for helping your pupils keep a truly Christian Christmas have long been made, and will be rounded out. No suggestions in this column now will be much help. But as you have planned long and well for Christmas in your class, so you may be reminded to prepare as well for the teaching of Epiphany.

In the first place, let's separate the two days, as they are clearly separated in the Bible. How has it been possible for us to become victims of the Christmas greeting card publishers and have the Magi all mixed up in the Christmas scenes? Kings and camels are picturesque, decorative, but they do not belong to Holy Night. The light in the sky is the host of angels singing for the shepherds. The star comes later.

The shepherds were near. They received a direct revelation, and found the child at once. They represent (as Chesterton suggested) the common people, the peasant tradition of simplicity, directness and faith; but the Magi are the intellectuals who have their special clue, but must come a long way. They come late, but they do arrive, and when they do their offerings are rich and varied.

How to give meaning to Epiphany is the problem of every teacher. The colorful story of the mysterious travellers "from the east" makes good telling, with its incident of calling on the wily Herod. Get out your Bible and read it again, in St. Matthew 2:1-12 (the only place it occurs). Here is a gem of the Christian tradition. Much re-telling and conjecture have elaborated the story: giving the number of three wise men, supplying their names, making them kings, and saying they are from symbolic lands. It was assumed that they rode on camels, and that, being rich enough to travel far, they were accompanied by servants.

Forms of Celebration

To mark the day, several kinds of celebrations have been developed in our times, or perhaps have survived from a former time. A popular form is the parish Epiphany party, with all sorts of jollity and a cake as the center of interest, on which symbolic articles have been baked. This is an excellent form for a real family supper, and (if one wants to make a theological point) it can be said to be a practice of that universal brotherhood in Christ which the Wise Men symbolize. The speaker may remind all that although Christ came to the Jews He is

also for the far peoples, who sought him at His birth. Yet the present vigorous celebration has more meaning than the refined explanation.

A more devotional manner is found in the Feast of Lights, in which the symbolism of the spreading of the Light of the world, through the use of candles, is dramatized, and everybody participates. This service can be conducted by a youth group, or for a children's department service.

A more general emphasis is to say that the Epiphany teaches us about Missions — that Christ came to the whole world, and that we should work to bring the Gospel to the world. (This isn't in the story, you must admit, except by adroit interpretation; yet, once accepted, the Epiphany can readily be dedicated to the missionary emphasis, and the celebration can make this theme central.)

All Day Celebration

At my parish here in New York City we have developed an all-day service for the children which can be heartily commended for use in any town. Discovering that New York school law permits an excused absence to attend religious services, we arranged for children, on written request of their parents, to be excused for the whole day. This we do whenever a holiday falls on a school weekday. We have held these all day released time sessions on the Ascension, All Saints Day, Ash Wednesday, and the Epiphany. All ages through high school are included.

We start at 9:00 by assigning children to groups of about eight under a leader, and these groups continue together through all the periods of the day, including recess and lunch. The first period is spent preparing for the Eucharist. This year we will show a movie of the Ascension, ending with our Lord's words of the Great Commission, "Go ye into all the world." This will be our key-note for a day spent in mission teaching. At 10:00 is the explained Eucharist, followed by periods of stories about missionary heroes and lands in need of the Gospel, with handwork, some games, and a closing service of the Feast of Lights.

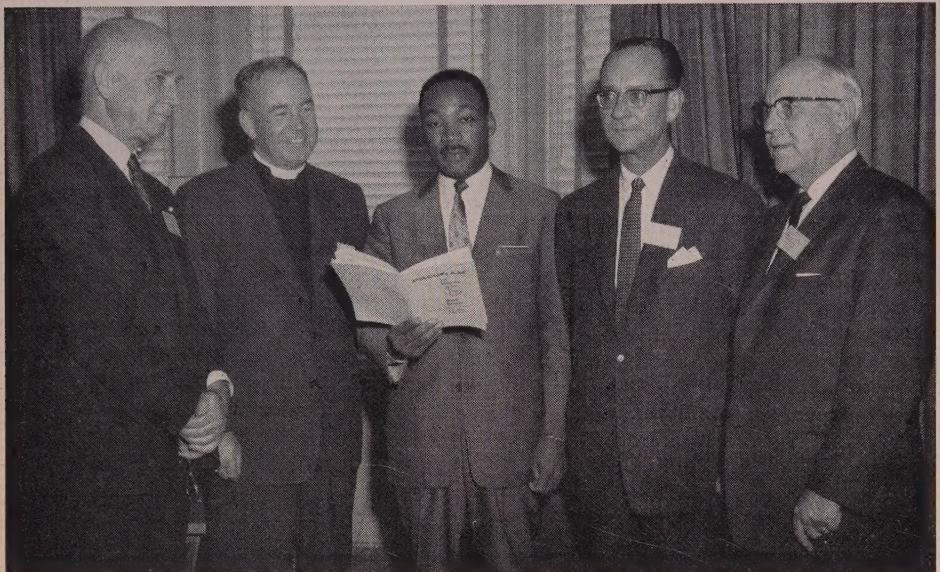
These days are filled to the brim with children's energy, yet the staff will enjoy the experience, and who can say that we are not teaching them to observe the Feast, and to love their Church far better than by the mere telling of the Bible story, with an adult explanation?

Therefore let us keep the Feast.

The Living Church

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

December 22, 1957



Oneness in Christ Across the Races was discussed at NCC by, from left: Col. E. P. Miller, Virginia Council of Churches; Bishop Jones, W. Texas; Rev. M. L. King, Baptist; Dean Pope, Yale; Rev. Blake Smith, Baptist.

San Francisco Will Host NCC in 1961; Assembly Asks President to Aid India

Oneness in Christ in a disunited world was the theme of the message to the people of the Churches and nation adopted in the closing session of the 4th General Assembly of the National Council of Churches, meeting in St. Louis December 1st through 6th.

Stressing the degree of unity and understanding achieved by top leaders of the Churches in the work of the NCC, the message called for extension of this oneness down to the local level. Recognizing what many speakers had emphasized during the Assembly, conflicts between NCC pronouncements and local Church actions, the message warned that division infects the Churches as well as the world, that the Churches share guilt in such fields as racial discrimination. "Organizational complacency," the message said, "and statistical self-assurance must cease. The running of 'successful programs' must not be equated with the achieving of a holy purpose." (See editorial p. 13. For earlier news reports, see L. C., December 15th.)

In other actions not previously reported in THE LIVING CHURCH — the Assembly:

✓ Decided to hold 5th Assembly in San Francisco in the summer of 1961.

✓ Asked President Eisenhower to respond to India's dire need by arranging loans.

✓ Passed resolutions urging return of alien properties seized during the war, freedom of association (obviously in answer to attacks upon such groups as NAACP), expanded international aid and trade, and liberalization of the present refugee laws.

✓ Heard Army Chief of Staff Gen. Maxwell D. Taylor say, "The contribution of the Armed Forces is only a part of that required for success in this campaign for peace. All this is a coöperative program in which you, I, and all other right-thinking citizens have an important part to play."

✓ Acknowledged great progress made against segregation in St. Louis (where preparations for Assembly were a direct cause of the ending of segregation in the major hotels), but heard reports of individual discriminatory actions of certain eating establishments and transportation facilities.

The Church Has Lost Touch with the Masses, National Council Told

By JEAN SPEISER

The Church has lost touch with the masses but its place on the American scene is not generally understood, according to Jackson Martindell of the American Institute of Management. Mr. Martindell had been invited by Bishop Sherrill to speak to the National Council meeting in Seabury House, Greenwich, Conn., December 10th through 12th.

The Church has lost its catholic feel while gaining prestige, asserted Mr. Martindell, who urged that it remove the "catholic school tie." Saying that the Church has its greatest opportunity today, he proposed spending \$4,000 monthly for a year program with definite goals to double Church membership and gifts. It also suggested that the Church separate doctrine and administrative practices. Mr. Martindell has made surveys for the Roman Catholic and Baptist Churches.

Bishop Jones of West Texas, chairman of the committee on Need for Capital Funds, gave a preliminary report to the National Council stating that \$30,000,000 for loans and grants will be the minimum needed in the next ten years. This amount is over and above department budgets. The complete presentation of these needs will be made at the General Convention in Miami next summer.

All of the National Council departments at "281" (New York City) will be surveyed for efficiency, as will the department of Christian education, it was reported, with the thought of possible reorganization. Five thousand dollars was appropriated for this use.

Diocese of New York Gains First Woman Vestry Member

The Rev. Edward O. Miller, rector of St. George's Church, New York City, has at several diocesan conventions made an impassioned plea for the representation of women on church vestries and as wardens. Last spring he presented the amendment to the constitution which, after years of discussion, was passed at the Mas-

Meeting of the New York diocesan convention.

As a result of this amendment, Mrs. Henry Hill Pierce, widow of a vestryman of St. George's, and active in her own right in the Church, recently became the first woman vestryman to be elected in the diocese of New York.

Sharing the happiness of St. George's rector at Mrs. Pierce's election was the senior warden, 99-year-old Charles C. Burlingham, who had not only supported the rector, on the issue of women as vestry members and wardens, but was heard himself at earlier diocesan conventions on this subject, first broached in 1930.

Mrs. Pierce is a former member of the National Council and of the American Committee for the World Council of Churches; a present executive committee-woman of Church World Service, and a member of the Episcopal Pacifist Fellowship.

Parish Invests in Its Own People; Gets Good Return

On a certain Sunday each year, parishioners of Holy Trinity Church, Brookville, Pa., receive brand-new \$10 bills. A gift from the church? Not exactly; rather, an investment by the church in its parishioners.

The \$10 bills are distributed to parishioners as part of the parish's "Talent Ten" drives, and are accompanied by the request that each \$10 be returned with a minimum of \$15 in profit, within a 60-day period. On the Sunday on which the bills are distributed, the sermon is centered on the parable of the talents, Matthew 25:14-30.

Some of the methods used by various people to earn dividends on the investment entrusted to them include:

A farm couple bought ingredients for making bread and sold their home-made bread on a "route" established by phone. A woman bought novelty Mexican jewelry while in that country, and sold it for profit of \$57. A couple bought a special ivory salt and sold it.

A woman made home-made vegetable soup, put it up in quart jars and took orders for it by phone. Another woman made home-baked beans and did likewise. One couple bought gelatin desserts in quantity and sold them.

The "Talent Ten" drive has been used for two years and has returned about \$1,000 to \$1,250 clear profit each time. The church expects to use it again next year.

American Church Union Plans Series of Meetings on CSI

The speakers' bureau of the American Church Union is arranging a nation-wide series of meetings for clergy and laity of

the Church for the purpose of discussing the issues involved in the recommendations presented before the Church, concerning a possible intercommunion status between the Episcopal Church and the Church of South India. The meetings will be held in April, May, and early June of 1958 and the principal speaker will be the Rev. William H. Dunphy, chaplain of the English Church in Ghent, Belgium.

Dr. Dunphy is well known in this country, having served on the faculty of Nashotah House, and, among other parochial charges, as rector of St. Mark's Church, Philadelphia. Long prominent in the ecumenical movement, he was one of the Anglican delegates to the first Pan-Orthodox Theological Conference in Athens in 1936 and also attended both the Oxford and Edinburgh Ecumenical Conferences of 1937. He was one of the speakers at the 1954 Chicago Catholic Congress and also delivered the Hale Lectures in that year.



Edwin J. Snyder of Highland Park, Ill., won first prize in the amateur division of National Council's third annual photo contest, with this picture, titled "Remember the Sabbath." He won \$100 in cash.



This picture, "Getting Acquainted," won \$100 for Charles W. Hopkinson of Philadelphia, who entered National Council's photo contest in the professional division and won first prize in that division.

Michigan Missionary Has No Sleigh, But Will Travel Far on Christmas Eve

It's truly "Everywhere, everywhere, Christmas tonight!" for Ethel Hogle, missionary-at-large of the diocese of Michigan, as she hurries from one service to another on Christmas Eve. She plans to "keep Christmas" with several of the missions she's been working with for the past year.

"Mother Hogle," as she is affectionately known throughout the diocese, will start out on Christmas Eve so as to arrive at Saline, Mich., near Detroit, for the family service of the Church of the Holy Cross at 7 p.m. By 9 p.m., she will be at St. John's, Clinton, Mich., in the beautiful old church there. The mission in Clinton is 127 years old. After the service in Clinton, Miss Hogle must be back in Detroit for the service of carols and Holy Communion at St. Mary's, at 11:30 p.m.

Miss Hogle can tell many stories of her work with these and other missions. She tells of one Church woman whom she approached recently, asking her to join a group which was attempting to gain the interest of a small community in a new mission.

"I am not going to ring doorbells for you," the woman answered Miss Hogle's query as to whether she would be available for the job.

"You will not be ringing doorbells for me," Miss Hogle replied.

"I am not going to ring doorbells for the Church," the woman countered.

"You won't be ringing doorbells for the Church, either," Miss Hogle replied, undaunted, "You'll be ringing them for the Lord." Miss Hogle and the Lord got their woman.

Brotherhood of St. Andrew Installs Officers in Georgia

National officers of the Brotherhood of St. Andrew were installed at Columbus, Ga., December 1st, in Trinity Church. The new president, Henry G. Sapp, is a resident of that city, and has been a member of the Brotherhood's National Council since 1952.

Other national officers installed were Nicholas A. Peth of Dayton, Ohio, vice president, and Frank P. Turner, Jr., New Cumberland, Pa., secretary and assistant treasurer. S. Wyman Rolph, Philadelphia, another vice president, could not be present for the installation.

The new president of the Brotherhood of St. Andrew defined the organization's mission as "to bring men and boys to Christ through His Church," and said, "We're not primarily interested in making Episcopalians; we are interested in making Christians." He described the Brotherhood as organized within the Episcopal Church but as being "for all creeds and colors."

NEWS BRIEFS

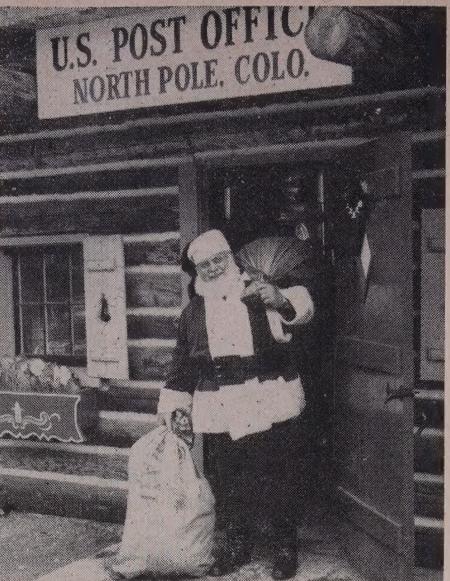
QUESTIONED QUESTIONNAIRE: Neither the surveying firm nor the National Council's Department of Christian Education will say for publication who is behind a recent questionnaire sent to clergy to get information on the Seabury Series (see "Letters," L.C., December 1st). Facts are these: a survey is being conducted for a group of Churchmen critical of the Seabury Series, whose spokesman is the Rev. Dr. Don Frank Fenn. Data from the survey will not be available in time to influence revisions currently in work. The group has said it will turn over to the Department of Christian Education the data after the group has obtained what it wants. Christian Education staffers, not consulted in advance about the questionnaire, feel nevertheless that people should be encouraged to send in completed questionnaires.

PROMOTION WEST: The diocese of Olympia has organized a new department of evangelism and stewardship under the direction of the Rev. Canon Rudolf Devik. First project of the new department is a picture-sparked five-column tabloid edition of the 69-nine-year-old *Olympia Churchman*. Division chairmen of the department are: Jack Wiltbank, stewardship; Rev. Charles Forbes, evangelism; Rev. James Long, publications; and Richard Maginot, publicity and public relations.

KEEP CHRIST OUT OF CHRISTMAS: The Committee of American Humanist Assn. opposes "theological exploitation" of Christmas or Hanukkah (the Jewish Feast of Lights) in public schools. Under the ban proposed are creches, religious pageants, or religious monuments. The group OKed Christmas trees and "traditional music which has become part of our general culture."

RED BAPTISM: Civil baptism has been voted in by the Communist municipal council of Vizille, France, according to Religious News Service. Sponsors will vow that if parents die, they will raise the youngster "in the cult of the union and human brotherhood."

ELECTION MECHANICS. Explanation for those who (like your reporter) were confused by fact that in a recent election of suffragan for Minnesota a number of nominees were presented, yet Dean McNairy was elected unanimously on the first ballot: Minnesota procedure is to go into executive session, take straw ballots until concurrent majorities are reached, then rise from executive session and cast the only recorded ballot. The situation is thus similar to that in most diocesan conventions when, after decisive ballot is taken, someone moves to make the election unanimous.



Each year thousands of people visit North Pole, Colo., to see Santa Claus' workshop and home. And all year around, youngsters step up and talk to Santa himself. What they don't know is that on Sunday mornings, jolly Santa (all 300 pounds of him — he uses no pillows) ushers at Grace Episcopal Church in Colorado Springs, and is one of the most loyal Churchmen there. His name? That would be telling; just call him Santa Claus.

Overseas Mission Society Names Canon Wedel As New President

The Rev. Canon Theodore O. Wedel, warden of the College of Preachers and canon of Washington Cathedral, was elected president of the Overseas Mission Society at its fifth annual meeting held on November 22d at St. Patrick's Church, Washington, D. C.

Five bishops and one layman were elected vice presidents of the organization, which is an unofficial independent body within the Church devoted to the support of present missionary programs and the encouragement of new efforts, new enthusiasm, new strategy. Thirty-one other clergy and laypeople, representing the country's geographical areas, were elected to the Society's board of managers.

More than 100 people, some coming from as far as Chicago, Connecticut, and North Carolina, attended the evening banquet. Principal after-dinner speaker was Clifford P. Morehouse, vice president of Morehouse-Gorham Co., member of the Joint Commission on Ecumenical Relations of the Church, and secretary of the delegation sent to the Church of South India. His topic was "Mission and Unity."

In the afternoon business session, the Society heard reports from its retiring president, Bishop Gibson, Coadjutor of Virginia, from its executive secretary, the Rev. Theodore Eastman, and from the editor of the *Episcopal Overseas Mission Review*, the Rev. William A. Clebsch.

Prime objectives outlined for 1958 are: (1) widening of missionary communication channels; (2) exploration of the missionary value of laymen living or trav-

elling abroad; (3) sponsorship of a conference on the "Theology of Missions"; (4) expansion of the quality and quantity of missionary tracts, pamphlets and study material; (5) laying before General Convention the vast missionary opportunities and responsibilities facing the Church in today's rapidly changing world.

Diocese of Central New York Holds Two-Day TV Workshop

Camera technique and timing, basic broadcast habits, and methods of operation in TV broadcasting were some of the subjects studied by clergy and laymen of the diocese of Central New York, during a two-day television workshop held in the diocese November 24th and 25th.

During the workshop, which was sponsored by the diocesan division of radio and television, the conferees listened to and discussed various types of radio and television programs now being broadcast by local and national religious broadcasters. They also discussed the nature of radio and TV and what they might expect these media to do for them and the work of their diocese.

The Rev. Halsey Cook, chairman of the diocesan radio and TV division, was in charge of the workshop. Leaders included the Rev. Dana F. Kennedy of National Council's Division of Radio and Television, the Rev. Charles Schmitz, director of broadcast training for the National Council of Churches, and Gordon Alderman, program director for station WHEM-TV, Syracuse, N. Y.

St. Nicholas Claims Seniority Takes Over Santa's Parish Work

Santa Claus is no more at the Chapel of the Intercession, New York City. In his place, the no less kind and much more historic St. Nicholas will come to the children of the parish this Christmas. This will be the second year the good saint has appeared in his bright red cassock at festive occasions in the parish.

St. Nicholas, Bishop of Myra in Asia Minor during the fourth century, was noted for his holiness, but especially for his loving care for children. The legend of his secret gift of three bags of gold to help a poor family save their daughter from a life of shame is only one of many such stories. His date is December 6th, and he is therefore readily associated with the preparations for Christmas.

Last year the Rev. Victor Hoag, director of Christian education at the Chapel of the Intercession, planned the saint's revival and return. A costume was made by women of the parish, which aimed to make him look like a bishop, yet retained many of the familiar details of Santa Claus.

As the genial saint delights the children of the parish, they also are learning truly Christian tradition.

Rededication of Historic St. Bride's Church, London, Attended by Queen

By the Rev. DEWI MORGAN

Honorary Chaplain, Guild of St. Bride

G. K. Chesterton once said that Charles Dickens' "greatest work may prove to be the perpetuation of the joyful mystery of Christmas." It is therefore particularly fitting that within a week of Christmas the Queen should attend the rededication of St. Bride's Church, Fleet Street, with which Dickens had connections. The date of that rededication, December 19th, also happens to be the anniversary of the Great Fire of London in 1666 which de-

stroyed a former St. Bride's Church on the same spot.

Five times at least, over a period of nearly 2,000 years, have men raised a church where the River Fleet once ran down to join the Thames. And that is a bit of information for which, curiously, we must thank Adolf Hitler.

On December 29, 1940, German planes succeeded in turning the center of London into an inferno. Churches and shops, offices and warehouses, collapsed into rubble. Among them was St. Bride's, though its lovely steeple remained, despite the fact that its bells were transformed into molten metal and came crashing down.

It was when workmen began clearing away that rubble that exciting discoveries were made. And soon those workmen were joined by archaeologists and historians, anthropologists and antiquarians, who diligently read the message each handful of soil contained. When they reached the bottom of their deepest trench they found a long-hidden crypt on the floor-level where Christians had worshipped in Roman times, centuries before St. Augustine came to Canterbury.

Examining each strata of soil they were able to say that a new church was built on this spot round about A.D. 550, thus linking it with St. Bride, "a vivacious and



St. Bride's

enchanting personality who combined characteristic Irish charm and wit with remarkable powers of leadership." St. Bride, it appears, came to London from Ireland via Glastonbury, which is a very ancient center of British Christianity.

This sixth-century church was succeeded by another which was devastated by the Great Fire of 1666 — which overwhelmed the whole parish and left only 16 houses standing, thus proving itself even more effective than Hitler's scientific incendiaries (or was it that anti-fire precautions were less effective in those days?) It was this Great Fire which gave London the very beautiful St. Bride's, for it caused the King to call upon his Surveyor General to devise plans. His name was Christopher Wren.

There is much evidence that Wren regarded St. Bride's as his masterpiece. To it he gave the highest and loveliest steeple of any of his parish churches — the poet Henley called this steeple "a madrigal in stone." This "elegant bridal cake," as other people have called it, has been struck three times by lightning as well as by more human blitzes and has survived the lot.

The famous names associated with St. Bride's are legion. And America is well represented. Edward Winslow, of Pilgrim Father fame, worshipped there when he was a printer's apprentice in his early days. William Penn and Benjamin Franklin worshipped there. Today the American ambassador maintains a connection at St. Bride's.

King John sat down in the east end of the old Norman church to grant charters, Wolsey lived alongside it. Samuel Richardson, father of the English novel, Milton, Pepys, Dr. Johnson, and Nell Gwyn all had their associations.

The Presiding Bishop's Christmas Message — 1957

Christmastide rightly emphasizes all the surroundings of happy family life. The sharing of messages and gifts, the Christmas dinner, the accompanying laughter of children, which term should include us all at this season. But this is not enough. Christmas means so much more, for this is the season when God sent His Son into the world. In the presence of great events or scenes we unconsciously stand in awe. Such is the effect of the first view of the Grand Canyon. So we feel in viewing pictures of an atomic explosion. In deep personal experiences we often are lost in wonder. Do we realize what Christmas means? *God, Creator of Heaven and Earth, Everlasting Eternal, so loved the world.* Stop and think of the meaning of this for us all. Inevitably there will come wonder, reverence, and thanksgiving. Christmas can only be real as we humbly kneel with the great company of faithful people to receive anew God's gift into our hearts. A reverent and thus deeply joyful Christmas to all.

God's New World Symphony

By the Rev. Carroll E. Simcox

Assistant to the Rector, St. Thomas' Church, New York City

The first of our four Gospels to be written, St. Mark's, begins with this ungrammatical sentence: "The beginning of the gospel of Jesus Christ, the Son of God." There isn't a verb in it, and we learned early in school — if we date back to that happy era when grammar was still taught — that a sentence must have a subject and a verb to be a sentence. St. Mark as a writer was notoriously unfussy about such things. But he had a special reason for opening his Gospel proclamation in this abrupt way. He was making a most exciting special announcement, like the voice that breaks in on our radio program saying, "We interrupt this program to bring you a special news bulletin." Attention: The beginning of the Gospel of Jesus Christ! The beginning of a new world!

It means no less than this, as St. Mark saw it and shouted it forth. He wasn't saying something like this: "Here begins my account of the extraordinary life and death of one Jesus of Nazareth." When he said "The beginning of the gospel of Jesus

Christ" he meant: "A new age has dawned; the world as we have always known it has come to an end. God's New World Symphony is now being played."

The age in which Christ was born was a miserable age for Jews but a happy age for Romans, for Rome had gone through what seemed a glorious revolution. Originally a rustic Italian republic, Rome was now mistress of the world, a world empire. Forty years before the Birth in Bethlehem, Vergil, the poet-laureate of Rome, wrote a little prophetic poem which we know as his Fourth Eclogue. His theme is a baby soon to be born: a wonderful baby who will change the face of the earth. Scholars have never been able to decide whose baby he means. Certainly he was thinking of a Roman baby to be born in a palace, not of a Jewish baby to be born in a stable. Yet the baby of his vision would be a prince of peace.

Isaiah Had a Dream, Too

Seven centuries before Vergil, the prophet Isaiah had a similar dream of

a similar baby who would bring in new world in which "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them." (Isaiah 11:6.) Isaiah the Jew and Vergil the Roman both saw a new world coming, being born with a child all-blessing and all-blessed. Saluting the Child who is to be, Vergil wrote this line which has haunted the Christian fancy through the ages:

Incipe, parve puer, risu cognoscere matrem.

"Begin, little child, to recognize thy mother with a smile." *Begin:* and it recalls St. Mark's clumsy but eloquent "The beginning of the gospel of Jesus Christ, the Son of God." We can see why many of our Christian fathers numbered Vergil among the prophets. They were sure that the Holy Spirit had moved Vergil to prophesy the Coming of the Christ. I agree with them, without reservation or apology. Undoubtedly Vergil had another baby in mind. But the real fulfilment of

"The beginning of the gospel of Jesus Christ, the Son of God."



Painting by Corregio — in the Dresden Gallery.

RNS Photo

his prophecy is Jesus Christ; and that fulfilment is still going on today.

In many paintings of the Madonna and Child the Infant is shown looking up into His mother's face and smiling. This has profound meaning for Christian faith. The Child is, after all, very God of very God — "Alpha and Omega, to whom shall bow all nations at the Doom. . . ." And Mary is, after all, one of our own human family. Even though she be, as Wordsworth puts it, "our tainted nature's solitary boast," she is none the less the creature of Him who is cradled in her arms. In smiling at Mary He smiles at us. Mary represents us in the Holy Nativity. Christ is born in her; so must He be born in us. Christ smiles at her; so He smiles at us.

Beginning of the Symphony

"Begin, little Child, to recognize thy mother" — to recognize us — "with a smile!" This becomes the prayer of any Christian who knows

what God is doing when Christ is "conceived by the Holy Ghost, born of the Virgin Mary." This is the beginning of God's New World Symphony, when God comes down from heaven, asks us (represented by Mary) to give Him birth into our human life, and then smiles at us. "Behind a frowning providence He hides a smiling face," declares William Cowper. But He does not hide it. He shows it — He began showing it, at Bethlehem. To be entirely precise: He began to show His smile to us in a way we can see. God did not have to change His way of looking at us, at Bethlehem or at Calvary. He never needs to change in Himself. But through Jesus Christ our Lord He shows us His face and His heart, and once we have seen the Glory all things become new for us.

But we must not misread that smile of Christ. It is not the smile of an indulgent and uncritical approval of us and all our works and ways just as we are. Here again St. Mark has some-

thing important to tell us about the beginning of the Gospel. After making his announcement of the New World, Mark went on to speak — not of angels singing over Bethlehem — but of St. John Baptist preaching and administering "the baptism of repentance for the remission of sins."

St. Mark is often criticized not only for his harsh grammar but for his omission of the lovely story of what happened in the little town of Bethlehem. He passes over the Holy Birth without mention of it, and fixes our eye instantly upon that stern man with his stern warning of God's wrath against our sin. Whether this is to our taste or not, it expresses an indispensable truth: that we enter God's New World only by repenting our way out of the Old World. Only those who repent can see the smile of God in the face of Christ and know that it is for them. There is peace on earth only to men of goodwill toward God and all their brethren. There is life eternal only for those who are born again.

2,000 Years and Poison Gas

St. John Baptist proclaimed God's judgment upon our sins, God's sentence of doom upon the Old World in which we are so comfortably at home. The Gospel — the Good News of God's pardon and acceptance of us as His beloved children rather than His guilty enemies — must begin with John's message. And this accounts for a troubling and tragic fact about our world today. A generation ago, Thomas Hardy noted this fact in some bitter lines:

"Peace upon earth!" we say, and sing it,
And pay a million priests to bring it.
After two thousand years of Mass
We've got as far as poison gas.

The poison gas of those World War I days is primitive compared to what we have in that line today. But the point Hardy raises still needs to be pondered. If God's New World began at Bethlehem, why is the same Old World still so very much with us? Where is the peace of Christ in the reign of Christ? How can we say with any realism at all that the heaven-sent Child of Isaiah's and Vergil's prophecies has in fact restored us to Paradise? Human life as we see it, in New York and Little Rock, Moscow and Gopher Prairie, Harlem and Park Avenue, is just about where John Baptist found it a long time ago: even though God in Christ began to recog-

nize us with a smile — a long time ago.

There is an adequate answer to this, but it can have no meaning for us unless we understand fully what were God's terms from the beginning. As many as receive Him, says another New Testament evangelist in another Gospel "beginning," to them gives He the power to become the children of God. (St. John 1:12). If the world as a whole is still the same Old World, it is because the world as a whole has not yet received Him. To return to Vergil's phrase: Christ as King and Saviour begins to recognize us with a smile when we begin to recognize Him as King and Saviour. It cannot, could not, be any other way. His business with us is to win our hearts to God by showing us that the God who makes infinite demands upon us has an infinite love for us, and an infinite capacity by His grace to change us from what we are into what He wants us to be. He will do everything for our salvation — our re-creation — except one thing, and that is to force it upon us. We must choose to accept it. We know ourselves well enough to know that love cannot be forced. We may reverently suggest that this is something even God cannot do. He who made us, and made us capable of giving Him our love, had to make us capable of withholding our love as well.

Entrance into the New World

This is precisely what the world as a whole has done, and continues to do; and this is the answer to Hardy's question about the efficacy of two thousand years of Mass.

If one individual soul sees the smile on Christ's face, knows what it means for him, repents his way out of the Old World, responds to God's love by loving God in return with all his being, he enters into the New World. But if the world of men around him does not follow him, he must live out his mortal days in an ambiguous situation. Though no longer of the world he is still in it; and he is forbidden by his new Lord and Master to turn his back upon that world and to "make as if" it weren't there.

This creates a tension in his life which is necessarily the normal thing for the Christian in the world. Such a representative Christian as John Woolman, the Quaker-saint of 18th-century America, felt it and expressed it vividly in his journal. He speaks in

one passage of his unutterable joy and bliss in his newness of life in Christ: here is the New World in him. But then he has to speak sorrowfully of his unutterable pain and anguish in the sin of slavery which he sees all around him. Had he been a Stoic rather than a Christian, he could have treated himself to full peace of mind about this by reminding himself that he was neither a slave-dealer nor a slave-owner nor a slave. But the Christian is a living, therefore a feeling, member of a living Body in which, if one member suffers, the whole Body suffers.

Begin, Child — thou who art God from everlasting, and our only Saviour — to recognize us with thy smile! After two thousand years of Mass we still pray:

O holy Child of Bethlehem,
Descend to us we pray:
Cast out our sin, and enter in,
Be born in us today!

When we pray He answers, and we hear God's New World Symphony. It is also His Unfinished Symphony, which will not be finished until the Eternal Child has subjected all things



under His feet. But He who is the Beginning is also the End. The assurance of this is given to John Woolman and to every other embattled soul who recognizes his King and receives the smile of His royal recognition. The Christian's joy in the New World to which he now belongs is only in part the joy of present fulfilment. The rest is anticipation. He must wait for the End, when God shall be all in all.

We are taught by our best present-day theologians to think of ourselves as early Christians. This is exactly what, on God's calendar of history, we seem to be. In a deeper sense than Tennyson realized,

We are ancients of the earth,
And in the morning of the times.

But if we have made our beginning in Christ we know Him who is our End; and heaven has already begun for us as we behold the Glory of God in the Face of Jesus Christ.

BOOKS

Continued from page 5

368. \$10. A popular presentation, lavishly illustrated with halftones, etching drawings, etc. Episcopal Church is included, with a number of illustrations from colonial and later times.

THE GIFT. A Tale for Christmas. By Helen Schuyler Hull. Illustrated by the Author. Macmillan. About 30 unnumbered pages. \$2. A charming little story of an old woodcarver who gives to the blacksmith's boy the figure of the Christ Child he has carved for a crèche outside of his hut. For all ages.

RUBENS. A Biography by Elizabeth Ripley. With Drawings and Paintings by Rubens. Oxford University Press. Pp. 68. \$3. Text and illustrations on facing pages. Bibliography. Index.

JESUS COMPARED. A Study of Jesus and Other Great Founders of Religions. By Charles S. Braden, Ph.D. Prentice-Hall. Pp. ix, 230. \$5. Chapter headings include: Jesus, Jesus and Buddha, Jesus and Krishna, Jesus and Mahavira, Jesus and Nanak, Jesus and Confucius, Jesus and Lao-Tsu; Jesus and Zoroaster, Jesus and Moses, Jesus and Mohammed.

NATION UNDER GOD: A Religious-Patriotic Anthology. Edited by Frances Berrigan. Channel Press. Pp. xix, 362. \$5. Appears to be adequately described by subtitle. Arranged in eight parts — One: Freedom's Holy Light; Two: The Blessings of Liberty; Three: A More Perfect Union; Four: The Common Welfare; Five: Crusade Across a Continent; Six: In God Is Our Trust; Seven: The Right to Knowledge; Eight: One World.

BEHOLD MY GLORY. Great Stories from the Bible and the Masterpieces They Have Inspired. By William Purcell. Hawthorn Books, Inc. Pp. 160. \$8.95. The retelling, by William Purcell, of a number of stories from the Bible (mostly from the Gospels), illustrated by color plates of the works of the great masters. Contains at the end a commentary on the color plates.

Books Received

THE AUTHORITY OF SCRIPTURE. A Study of the Reformation and Post-Reformation Understanding of the Bible. By J. K. S. Reid. Harpers. Pp. 286. \$4.50

THE FORMATION OF CHRISTIAN DOGMA. A Historical Study of its Problem. By Martin Werner, D.D. Harpers. Pp. xvi, 352. \$7.50.

THE MEANING OF PERSONS. By Paul Tourier. Harpers. Pp. 238. \$3.75.

REALITY AND PRAYER. A Guide to the Meaning and Practice of Prayer. By John Magee. Harpers. Pp. xiv, 239. \$3.50.

THE STORY OF THE AMERICAN NEGRO. By Ina Corinne Brown. Decorations by Aaron Douglas. Friendship Press. Pp. xi, 212. Cloth, \$2.75; paper, \$1.25.

The Place of the Councils

In large and significant gatherings, key actions and key words are often taken and spoken on what seem to be issues of secondary importance. Certainly this was true of the fourth General Assembly of the National Council of Churches in St. Louis this month.

From the meeting came strong and united expressions of opinion on major areas of concern. A multi-million dollar budget was adopted. Large plans were drawn to better the lot of men and advance the missionary work of Christianity.

Yet perhaps the most interesting action taken by the NCC was a decision to delay consideration of a minor revision in the organization's scheme of representation, and perhaps the most stimulating speech was devoted to a subject on which no pronouncement was made by the Assembly.

Proposals were made to the General Board of NCC to increase the representation of state and local councils of churches on the Board and in the Assembly. Behind the debate on these proposals lay a sharp difference of opinion between those who insist that the NCC is a council of *churches*, in which each member denomination retains its sovereignty intact, and those who believe that, while the NCC at present may have this character, it should progress as rapidly as possible in gradually superseding the denominations as an object of Christian loyalty.

The question was not settled. No action was taken to increase representation from the councils, but it was decided to study the matter for three more years.

Perhaps the most effective speech among the many made at St. Louis — one of those "seminal" addresses which must be given respect, attention, and prayerful thought even by those who disagree — was a forceful expression of the "high" view of the role of the NCC. The speech was made by Dr. Truman B. Douglas, executive vice president of the Congregational Christian Board of Home Missions.

"I am convinced," Dr. Douglas said, "that if councils of churches are to fulfill their mission and opportunity, the denominations which constitute these councils must undertake a radical reappraisal of their own denominational relationship to them. I believe we have arrived at a stage in the history of inter-church coöperation where the denominations must

reexamine their obligation toward the whole conciliar movement and must do this in a far more searching and fundamental way than most of us have yet been willing to attempt. . . .

"The truth is that the ecumenical movement has, in a profound sense, outgrown its origins and transcended its structural relationships. . . .

"The councils of churches bring under scrutiny and judgment the denominations which have created them. We know that there is a Church of Christ which transcends all the churches. This true Church is never perfectly embodied in any of our existing churches, nor will it ever be so long as we continue in our present divisions and in separation from one another. The councils represent areas of Christian life and action in which some of our separations have been overcome, or at least been diminished. To this extent they manifest the true Church in a way that their member communions are unable to do. . . .

"In our own generation the dynamics of the ecumenical movement have burst its structural bonds. This fact — that there is a whole Church of Christ standing over and beyond the churches in judgment and in promise — needs to be admitted far more candidly than is generally done in our standard interpretations of ecumenical and conciliar programs. It is true that the National Council of Churches, as its officers and its published statements have frequently declared, 'is not the Church,' and that it must never be permitted to become in any sense a 'super-church.' Yet it is also true that the National Council of Churches has no reason for being if it does not exist to bear witness to the Church. And one must go on to say that at a number of crucial points its witness is more faithful and more nearly adequate than that of the member denominations. . . .

"As we face the mission of the Christian Church in our time, we know that it requires the united gifts and resources of all the churches. What are the demands of our task? Not just more preaching of the gospel, but new means to the message as we equip ourselves with greater skills in the arts and media of communication, and with new forms of the message that men of today will find understandable and real. Not just more churches, but new patterns of Christian community that are authentically the answer to the loneliness and fragmentation of man's life today. (And in this connection the separated and competing denominations must offer penitence for their part in humanity's dismemberment.) Not just more strength, as the Churches unite their separate strengths in coöperation and common action, but more *life* — life so vivid and triumphant that as men see it they will wish to know its secret and its source. . . ."

There is so much that is entirely right and true about what Dr. Douglas says that one is tempted to accept his concept of the role of Councils of Churches in order to accept the goals he describes. Indeed, one might even go so far as to hope that at some future

date, when church councils give up the practice of identifying themselves by language designed to exclude the Roman Catholic Church, and when that Church does begin to have a part in their life, the development Dr. Douglas calls for may take place.

If the full force of the Christian tradition in all its aspects were brought to bear in a city, state, or national council of churches and the voice that issued from its meetings were in fact that voice of the whole Christian community of that area, we too would see in such a council an inescapable theological significance and moral authority.

If, that is, such a council itself could agree on anything to say with its one voice.

The word "ecumenical" itself, together with the word "council," and even the adjective "conciliar" are reminders of the great ecumenical councils of past ages in which the Christian Church of the whole world did foregather to declare the Church's mind on the problems which confronted it. The Anglican is accustomed to looking to this ancient conciliar process as the most authoritative of all ways for the Church to settle questions of faith and order; and most Anglicans today would, we believe, be willing to rely on a modern ecumenical council that attempted to resume this process.

In the present divided condition of Christendom, lacking such a truly representative Council, we must perforce fall back on other means of ordering the Church's life. And, as Anglicans, we find in our own communion and fellowship a quality that we sincerely believe to be more truly representative of the whole than would be any council likely to be held as long as there is little desire for communication between Rome on one side and Protestantism on the other.

Having said that Anglicanism sincerely believes its outlook to be representative of the whole Church of Christ, we must recognize that members of other Churches are equally sincere in believing that their system most truly represents Christ's will for His Church. If they do so believe, we think that they also would be morally remiss if they permitted their Church to be overruled by a council of churches of the type possible today.

The very way we state the question is, of course, an Anglican way of doing it. The Lutheran can be relatively indifferent to ecclesiastical groupings as long as those with whom he is in communion are sound in faith and doctrine. But the Lutheran finds Lutheran formulations much more reliable than those of councils of churches.

The Baptist actually sees little difference between a council of churches and the conventions of his own denomination. As far as he is concerned, faith and order are locally defined under the guidance of the Holy Spirit and any one congregation can recognize any other as a Church of Christ if the Spirit moves it to do so. Both denominations and councils of denominations are to him essentially pragmatic insti-

tutions with no divinely sanctioned authority over their member churches.

The encounter between Anglican and Lutheran and Baptist and Polish National Catholic and Presbyterian and Methodist and Eastern Orthodox and Congregationalist in the National Council of Churches — and in local and state councils too — is a rewarding and enriching experience. But each Christian who takes part in such an encounter must necessarily judge its rightness, its Christianness, its spiritual authenticity by the standards he has learned within his own communion.

The oneness we profess in the ecumenical movement is not human oneness — the common unity of mankind. Rather it is the oneness of those who have been called out from the rest of mankind into a fellowship with Christ. We are charged, to be sure, with the mission of calling all men into this fellowship; but it is entered into by way of a death and a rebirth; and although all are called, only those who actually have responded can rightly claim a part in oneness in Jesus Christ.

Thus, the mere numbers of the Christians grouped around a common standard is first, last, and always, secondary to the standard itself. The thing that makes us different from the world is the thing we have in common. We are able to say that in Christ there is neither Jew nor Greek nor slave nor free nor rich nor poor nor male nor female because though in the world we are divided by all these differences, we have in common a greater difference from those who, humanly speaking, are our own kind.

Discovering that other Christians are even as we are is the essence of the ecumenical experience. But the criteria for recognizing this oneness are based, not on the life of the ecumenical movement but on the life of our particular Churches.

We think that the most vital religious growth and development for the average Episcopalian in the average parish will be found in a more vigorous and wholehearted dedication to the life of prayer and sacrament, and the exercise of faith, hope, and love as these things are made available to him in his own religious tradition. We think that for the ecumenical movement in its present fragmentary form to set up a competing standard or a conflicting loyalty would be to contribute to the spiritual impoverishment of the individual parishioner. In our view the life of the Church is primary, the life of the interdenominational agency secondary. If and only if the latter can contribute to the former, it has an important place in Church life.

In asserting that the value of the National Council of Churches lies in its service to the Churches, rather than in taking on the characteristics of a church, we are supporting the concept of the Council's place which underlies its present structure and program. We are not speaking against the cause of ultimate reunion, nor against the things the NCC is now doing,

nor are we attempting to limit the activity of the NCC in promoting and seeking agreement on faith and order.

Those who deny to interdenominational agencies the controlling role in Church life can nevertheless be wholehearted in their support of such agencies as proper expressions of Church life and powerful aids to the Churches in defining and seeking Christian goals. In a way, the situation is comparable to that with which some of our Protestant brethren reproach us when we talk about the historic episcopate. They wouldn't mind the episcopate, they say, if it did not imply a particular doctrinal interpretation of the episcopate. We like interchurch agencies, as long as they do not impose on us a particular doctrine of interchurch agencies.

Indeed, we have faith that it will be found that the more dedicated an Episcopalian is to the faith as he has received it, the more he will have to share with his Presbyterian or Orthodox brother who is dedicated to the faith as he has differently received it. Perhaps our roads to Christ look as far apart as they do because none of us has traveled as far along his particular road as he should. As we go our separate ways toward the one goal, we may be following the quickest route toward coming together in Christ.

The Light Shineth in Darkness

There is so much of tender beauty and richly human love in St. Luke's narrative of the Nativity that it comes as something of a shock to some newcomers to the Episcopal Church that the principal Gospel for Christmas Day is the cool, thoughtful, theological prologue to the Gospel according to St. John.

We cannot read the minds of the early Churchmen who built the traditional order of Scripture readings for the Christian year. But it seems at least a reasonable hypothesis that these men sensed, what thoughtful Church people today sense, that Christmas can become a merely sentimental occasion, and that it is a time in which the Church should speak straight to the point of the entirely unsentimental significance of the Incarnation.

Upon the prologue of St. John rests not merely much of the specialized terminology of Christianity, but also some of its central truths. Here is spelled out more fully than anywhere else in the Bible the truth that the Babe of Bethlehem was in fact God — eternally and from everlasting. He was the agency of Creation. Here, too, is the flat denial of mystical maulderings of the Gnostic type, for "the Word was made flesh and dwelt among us." Unequivocally God, He became unequivocally human. Our Lord and King became Friend and Brother.

One line in the prologue is particularly appropriate to Christmas, 1957.

"The light shineth in darkness."

Mary bore Jesus in the night, but it was a deeper night than that caused by the setting of the sun. It was the darkening night of the Chosen People of God, lost in pride and sin, humbled by defeat and oppression, looking forward only to further defeat and extinction as a nation. It was twilight, too, for Rome, though not many people knew it then. The power of Rome was intact, but the inner darkness of decay was already preparing her destruction — and with her would fall the whole structure of Graeco-Roman culture.

If it was a dark time for nations and empires and cultures, it was a dark time, too, for individuals blinded by their own sin.

Into that darkness shone the Light of the World.

There is much darkness in our world today. War and the fear of war are commonplace. Lost, blinded people seek after strange Gods and strange witch doctors. Almost half the world is governed by frankly atheistic rulers. In the hands of men are instruments of destruction of superlative efficiency. Man has been clever enough to master powers in nature of almost unbelievable magnitude, but it remains to be demonstrated that he is wise enough to use those powers well. And the ancient, aching sickness in the soul of man remains — the deadly, self-destroying power of his own freely chosen sin.

It is a dark world, yet in this darkness shines with unchanging brightness the same Light of the World that began to shine in a stable in Bethlehem so long ago.

Does the power of this Light seem inconsequential in today's dark world? Perhaps — yet who seemed more obviously and conspicuously powerless than Mary's Babe? Who seemed more futile than the back-country Preacher who taught love and died at the hands of those who hated? What power was there in an Empty Tomb to turn a world upside down?

Yet His was the enduring power, outliving that of every empire and nation.

In the same way, the power of the Light which shines in our darkness is not overcome by the powers of darkness in the world today. No hostile force, no blind stupidity, no sin, no hate can overcome the saving power of the love He bears for us.

He comes precisely because it is a dark world needing redemption. Not our virtue but our sin draws Him to us. We have earned nothing from Him; only our need cries out to call Him.

In a dark world of danger, fear and very great evil, one thing alone lets us lift our voices in triumphant and joyous song. The Light does shine, conquering darkness, and in its shining proves the truth of the ancient words upon which our hopes hang:

"So God loved the world that He gave His only begotten Son."

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PEOPLE and places

Appointments Accepted

The Rev. Walter W. Cawthorne, formerly curate at St. Thaddeus' Church, Aiken, S. C., and chaplain of Mead Hall, parochial school at Aiken, is now rector of King and Queen Parish, Chaptico, Md.

The Rev. Clifford C. Covington, formerly rector of St. John's Church, Parsons, Kan., is now rector of the Church of the Epiphany, Kingsville, Texas. Address: 206 N. Third.

The Rev. George C. Field, Jr., formerly rector of St. John's Church, Petersburg, Va., is now in charge of St. Stephen's Church, Norfolk, Va. Address: 1445 Norview Ave., Norfolk 13.

The Rev. Louis H. Fracher, formerly in charge of Trinity Church, Gretna, Va., St. Paul's, Peytonburg, and St. John's, Mount Airy, will on January 1st become rector of St. John's Church, Waynesboro, Va.

The Rev. Sidney Lanier, who formerly was in charge of St. John's Church, Christiansted, St. Croix, V. I., is now serving as locum tenens at Holy Trinity Church, E. Eighty-Eighth St., New York.

The Rev. A. Heath Light, formerly rector of St. James' Church, Boydton, Va., and its field, will on January 6th become rector of Christ Church, Elizabeth City, N. C.

The Rev. J. Dean Maurer, formerly vicar of the Church of Our Merciful Saviour, Kaufman, Texas, and churches at Seagoville and Forney, is now vicar of the Church of the Epiphany, Commerce, Texas, and St. Philip's, Sulphur Springs. Address: Box 288, Commerce.

Fr. Maurer is also chaplain to the Canterbury Association of East Texas State College in Commerce, which this year has the largest enrollment of Episcopal Church students in its history.

The Rev. G. Clayton Melling, formerly rector of All Saints' Church, Johnson City, N. Y., will become rector of St. Thomas' Church, Mamakon, N. Y., about the middle of January.

During the 10 years that the Rev. Mr. Melling served All Saints' Church, a new religious education building was constructed and a new rectory acquired. The parish also helped to found missions at Chenago Forks and Vestal. The Rev. Mr. Melling was active in Central New York as a civic leader and as chairman of a number of diocesan and interchurch committees and boards.

The Rev. Fernel William Orrick, formerly rector of the Church of St. Alban the Martyr, St. Albans, N. Y., is now rector of the Church of the Ascension, 1133 N. LaSalle St., Chicago.

The Rev. Charles Pickett, formerly at Holy Cross Monastery, is now a master at St. Peter's School, Peekskill, N. Y.

The Rev. Francis B. Rhein, who has been doing supply work for the diocese of Virginia, will be rector of Emmanuel Church, Harrisonburg, Va.

Ordinations

Priests

Milwaukee — By Bishop Hallock: The Rev. Robert C. Shaw, on November 30th; to be vicar of St. Francis' Mission, Menomonee Falls, Wis.

Northern Indiana — By Bishop Mallett: The Rev. Donald Paul King, assistant at the Cathedral of St. James, South Bend. The ordination was the first to take place at St. James' since it became a cathedral.

Deacons

Milwaukee — By Bishop Hallock: Edwin P. Wittenburg, on November 30th; to be in charge of St. Bartholomew's, Pewaukee, Wis.

Laymen

Mr. H. Sanford Howie, Jr., former Rock Hill, S. C., school principal, is now superintendent of the Church Home for Children, York, S. C. The home is owned by the dioceses of South Carolina and Upper South Carolina. Mr. Howie succeeds Mr. F. D. MacLean, who is now at work in Newberry, S. C.

Other Changes

The Rev. George Stierwald, assistant at St. James' Church, Manhattan, has long been an advocate of the practice of administering Holy

Baptism in the course of the regular Sunday morning service. The first such service was held at St. James' Church recently, and the Rev. Mr. Stierwald baptized his own son, Johnathan Wright, along with eight other children and adults.

Degrees Conferred

The Rev. Canon THOMAS E. JESSETT, vicar of the Highlands Parish, Seattle, Wash., who received the honorary degree of doctor of divinity from St. John's College, Winnipeg, Man., recently.

Dr. Jessett received the degree for his historical research into the missionary activities of seven Indian boys from the Oregon country who attended the Red River Academy from 1823 to 1830; his study of the Church in the Northwest taken in the history of religious schools in Western Canada.

Living Church Correspondents

Miss Constance Riley, 1 Joy St., Boston 8, now correspondent for the diocese of Massachusetts.

We congratulate

BISHOP HART of Pennsylvania, who received the honorary degree of Doctor of Sacred Theology at Philadelphia Divinity School recently. Bishop Hart also has been presented with a cash gift by the clergy and a group of laymen of his diocese on the 15th anniversary of his consecration as bishop of Pennsylvania. The amount was given toward his travel expenses for the Lambeth Conference. A reception was planned for the bishop by the diocesan Woman's Auxiliary.

The Rev. ERLE H. MERRIMAN and MRS. MERRIMAN on the occasion of their 50th wedding anniversary recently. They are living in retirement in Sewanee, Tenn., and Fr. Merriman marked his 54th year in the ministry last June. Fr. Merriman, a New Testament scholar, served in both the parochial and educational fields, having taught at Western Theological Seminary, DuBose Memorial Training School in Tennessee, and the School of Theology of the University of the South, Sewanee, Tenn.

BISHOP GRAY of Connecticut, through whose efforts a bus is being provided for use in the leper colony at Airaku-en, Okinawa. With this bus, missionaries will take these people outside of the leper colony and show them some of the beauty of their island. Some of the people of the colony have not been outside of the colony wall for over 30 years; others who were born in the colony have never been outside.

It is the hope of Bishop Kennedy, of Honolulu, that several busses may be purchased to take care of the thousand people in the colony.

ST. DUNSTAN'S CHURCH, ELLSWORTH, Me., on its rainy-day cornerstone laying recently Bishop Loring officiated at the ceremony, with over 100 persons attending. The parish of 90 communicants has been meeting in a former

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garage and filling it to overflowing. St. Dunstan's will be the first all-year-round church to be built in Ellsworth.

The Rev. John A. Phillips, priest-in-charge, commented that at St. Dunstan's, which is considered an "area church," only one-half the people attending worship services come from Ellsworth. The other half drive to church from up to 25 miles away.

About \$50,000 for the \$65,000 church building was raised in three days in 1956, according to Fr. Phillips. At present, only \$5,000 remains to be raised. In addition to the cross, Prayer Book, Bible, and list of founders put into the cornerstone, a list of the builders was enclosed, due to the good relations enjoyed with them.

TRINITY CHURCH, GALVESTON, Texas, which observed its 100th anniversary on November 3d. Bishop Hines was to preach at the 11 o'clock service. On September 1st the Rev. Edmund H. Gibson began his 30th year as rector of Trinity. During the past 29 years there have been 1685 baptisms, 1991 confirmations, 613 weddings, and 1953 burials in the Trinity parish.

TRINITY CHURCH, HOBOKEN, N.J., on its 104th anniversary in October, which was marked in the sermon of the Rev. Albert Eastburn, rector, by the use of the text "There remanest yet much land to be possessed," from the book of Joshua. The original church building, first known as "Trinity in the Fields" has been enlarged several times during the past century.

Engagements

Mr. and Mrs. Quincy Adolphus Kennedy, Jr. have announced the engagement of their daughter, Georgia, to the Rev. Henry Stuart Irvin, rector of Trinity Church, St. Mary's City, Md. The marriage is to take place on December 28th in Augusta, Ga.

Mr. and Mrs. Hubert Thomas Holland have announced the engagement of their daughter, Ann, to Mr. Robert Oliver Weeks, a student at GTS. He formerly attended St. Paul's School, Concord, N.H., and Yale.

Births

The Rev. JOSEPH E. JAMES and Mrs. James, of Christ Church, Denton, Md., on the birth of Joseph E. Jr. on November 4th.

The Rev. WELCH K. TESTER and Mrs. Tester, of Trinity Mission, Spruce Pine, N.C., on the birth of Lauren Ruth on November 13th.

The Rev. WARREN L. HOWELL and Mrs. Howell, of St. Michael's Church, Trenton, N.J., on the birth of Jeffrey Keith. Jeffrey has a brother who is two years old.

The Rev. CARL R. SAYERS and Mrs. Sayers, of St. Luke's Church, Allen Park, Mich., on the birth of Anne St. Mary on November 23d. Anne has one brother, age six, and another, age three.

The Rev. EDMUND A. PENN and Mrs. Penn, of All Saints' Church, St. Thomas, V.I., on the birth of a daughter on October 20th.

ACU CYCLE OF PRAYER

December

- 22. St. Thomas', Hollywood, Calif.
- 24. Christ Chapel, Brooklyn, N.Y.; St. Barnabas', Chicago, Ill.
- 25. Church of the Messiah, Central Islip, N.Y.
- 26. St. Stephen's Cathedral, Portland, Ore.; All Saints', Weatherford, Texas.
- 27. St. Paul's, Staten Island, N.Y.; Sisters of the Community, St. John the Evangelist, Brooklyn, N.Y.; St. John's, Camden, N.J.
- 28. Church of the Holy Innocents, Corte Madera, Calif.

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Good news to hymn-lovers is the reprinting of the famous *Julian Dictionary of Hymnology* by Dover Publications, Inc., of 920 Broadway, New York 10, N.Y. This is a complete unabridged reprinting of the second (1907) enlarged edition of this definitive encyclopedia. More than 30,000 hymns are described. While the book naturally fails to include the new material of the last 50 years and despite the fact that it fails to give American hymns the attention they rate, this book is the only one of its kind available. The \$15 price makes it too steep for most homes, but perhaps your public or parish library may wish to make it available to your community.

Christmas Carols & Hymns

Planning a carol sing for your family or parish group? If so, why not try choosing carols from many lands to make up your program? Last year, many Episcopal churches tried planning carol programs and services on around-the-world themes: St. Mark's-in-the-Bouwerie, Church of the Resurrection, Church of the Ascension, New York City; Christ Church, Greenwich, Conn.; Christ Church Cathedral, Indianapolis; Trinity Cathedral, Cleveland; Grace Church Utica, N.Y.; Christ Church, Cincinnati, to name but a few.

Youth Work in Newark

Because he believes "anything we do to bring young people of our different parishes into a closer inter-church relationship helps the Church immeasurably," the Rev. Ivan Partridge, rector of All Saints', Glen Rock, N.J., is spearheading a program of week-end conferences for representative young people from many churches in his area. Four representatives per parish attend a week-end conference at a centrally located church and are put up overnight in local homes.

Last year, a Newark diocesan Y.P.F. conference, featuring a discussion of freedom and authority, had the intriguing theme "Does Father Know Best?"

"The kids demand a well-planned conference," Ivan Partridge maintains, "and this doesn't just happen overnight. Developing staff members fast enough is one of our most difficult problems."

Report to Givers

Church Life, the official paper of the diocese of Ohio, edited by William J. Haas, devoted almost its entire September issue to a photographic report to people of the diocese on what gifts to the diocesan Advance Fund had made possible to date and what was still planned. Laymen turning page after page of good pictures *showing people* as well as buildings could not fail to feel the impact of what was going on. "Man Power" salutes William Haas and his cohorts on the wisdom and execution of this splendid report.

Bill of Rights Shrine

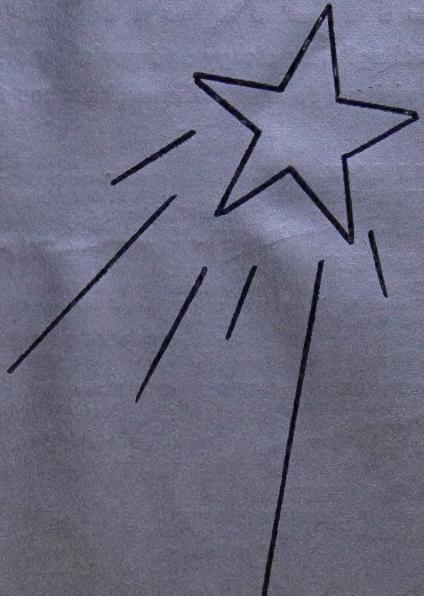
To countless residents of built-up Westchester County in New York, picturesque little St. Paul's Church, Eastchester, is not as well known as its historic status might lead one to suppose. "Because of its connection with events leading to the establishment of the Bill of Rights, the church has been designated as a National Historic Site," the *Pelham Sun* proudly announced some years back.

The great election of 1733 held on the Village Green led the way to the establishment of a free press. Governor Cosby of New York had denied Quakers meeting on the green in front of the Church, the right to vote in a local election. A German-born printer, John Peter Zenger, then fearlessly exposed the governor's action and in the doing led the way in no small measure to the establishment of "Free Speech, a Free Press, and the right of a jury to differ with a judge's interpretation of law and facts."

The Freedom Bell installed in 1758; a silver chalice presented to the Church by Mrs. John Quincy Adams as a memorial to her son buried at St. Paul's—these are just two of the historic pieces which many tourists come to see.

On December 15th, St. Paul's held its annual observance of the ratification of the Bill of Rights (December 15, 1791). St. Paul's is a national shrine. Its restoration and maintenance continue to be a reminder of faithful devotion by a small group of laymen who, under the Rev. Howard D. Perkins, have cared to keep alive a living memorial to a heritage many of us take far too casually.

We Have Seen His Star



Star of terror, star of life
Shine together in nightly strife.
Roads they point are far apart,
Road of hate and road of heart.

Sky's a venture and sky is dark,
Lonely stars are cold and stark.
A light is truth and a light is lie,
Choosing leads us to live or die.

The faint old star is brighter far
Than the newer, man-made, fearsome star.
The one shines only upon the face;
The other lights a soul with grace.

Choose your star and choose it well,
Star for birth or star for knell.
Lift your eyes and see one light
Shining glory in the night.

By Bill Andrews

CHURCH DIRECTORY

Traveling? The clergy and parishioners are particularly eager for strangers and visitors to make these churches their own when visiting in the area.

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, d.; Rev. W. Egbert, c.
1 blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.

ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r.; Rev. Lloyd M. Sommerville, Rev. Y. Sang Mark, Assts.

Sun 8, 9 HC, 10 MP, 11 IS; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r.; Rev. Neal Dodd, r-em;
Rev. Peter Wallace, c.

Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING 261 Fell St.
Rev. Weston H. Gillett, r.; Rev. Francis McNaul

Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ex;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS OF ASSISI San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. Thomas A. Bogard, M.A.; Rev. James E. Cavanaugh

Sun 8, 9:15 & 11; HC Wed 7, HD Thurs 9:15

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;
C Sat 5-6:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r.; Rev. Wm. J. Bruninga;
Rev. Frederick A. Pope, Jr.; Rev. George R. Taylor
Sun 7, 8, 9:15, 11 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r.; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

HIALEAH, FLA.

EPIPHANY 1125 W. Okeechobee Rd. (U.S. #27)
Rev. George L. Gurney, r
Sun: 7:45, 9:15, 11 & Daily; C Sat 4:30-5, 7:30-8

MIAMI, FLA.

HOLY CROSS 123 N. E. 36 Street
Rev. Frank L. Titus, r.; Rev. Wells Folsom
Sun 7:30, 9, 11, HC 12 & Daily; C Sat 5 & 7

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r.; Rev. Russell K. Nakata, c
Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdays:
MP 6:45, Mass 7, EP 5:30 ex Fri 6; C Sat 4:30-
5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H Eu 7:30, 9, 9:15, 11, MP 8:30, Ch 5, 9,
EP & B 5:30; Weekdays: H Eu 7, 10; also Wed
6:15; also Fri (Requiem) 7:30; MP 9:45, EP 5:30;
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-
8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S 4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 10

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 7:30, 8:30, 9:20. (Family) 11 (Sol);
Ev & B 6; Daily: MP 7:10, 7:30, EP 6; Thurs 9:30;
Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Haydon, Jr., r;
Rev. R. T. Loring, Jr.

Sun 7:30, 9 (Song), 11 Sol & Ser, EP 5:30; Daily 7
(Sat 9); EP 5:30; C Sat 5-6, 8-9, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 IS, 11 MP; HC Tues 7, Wed 10:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10, 11:45, MP 9:30; Daily 7,
Thurs 10; C Sat 4:30-5:30 & by appt

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (G & 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch 8;
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun: Low Masses 7, 8, 9 (Song), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sung);
Daily 7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (IS) MP 11; EP Cho 4; Daily
ex Sat HC 8:15, Thurs 11, HD 12:10; Noonday
ex Sat 12:10

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, IS; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.